THE

JĀTAKA

TOGETHER WITH ITS COMMENTARY

BEING

TALES OF THE ANTERIOR BIRTHS

OF

GOTAMA BUDDHA.

FOR THE FIRST TIME EDITED IN THE ORIGINAL PĀLI

BY

V. FAUSBØLL.

VOL. VII.

(POSTSCRIPTUM AND INDEX.)

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INDEX TO THE JĀTAKA

AND ITS COMMENTARY,

CONTAINING

A COMPLETE INDEX OF PROPER NAMES AND TITLES, TOGETHER WITH A LIST OF THE INTRODUCTORY GĀTHĀS AND AN INDEX OF PARALLEL VERSES.

BY

DINES ANDERSEN,
DR. PHIL.

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TO

ALBRECHT WEBER

WHO FOR MORE THAN A GENERATION HAS BEEN

AN ILLUSTRIOUS LEADER

OF

THE STUDY OF INDIAN LANGUAGES AND LITERATURE

THIS VOLUME IS MOST RESPECTFULLY DEDICATED

BY

V. FAUSBØLL AND **D. ANDERSEN.**

CONTENTS.

POSTSCRIPTUM.

Born in a country parsonage I, until my twelfth year. associated much with peasants, and listened with attentive interest to their legends and stories. Amongst these there were two especially which made a strong impression upon my childish mind:

One was the legend of the sunken church lying at the bottom of the lake where it might be seen deep down in the water when it was clear and calm, and whose bells might still be heard ringing in the stillness of the evening; the other was the story of the treasure-seeker who at sunset, in perfect silence, without uttering a word, sought to bring the long burried treasure up to the surface.

I also laboured and strove for years digging silently, until I could bring the treasure forth to the light of day. Here, we have it! But it has long lain hidden and may require a little furbishing in coming times, before it can shine in all its glory.

What induced me with eagerness to begin to work at the Jātaka Book was particularly three utterances I met with: The first I found in Spence Hardy's Manual of Budhism. p. 1, viz. „The Singhalese will listen the night through to recitations from this work without any apparent weariness, and a great number of the Jātakas are familiar even to the women“. The second I read in Clough's Singhalese Dictionary under the word Jātaka-

pota where it says: „this book is so sacred amongst the Buddhists that they will offer to it and worship it“. And the third I noticed in the Ceylon Friend 1837 where it says: „The more I think of Buddha, the more I love him“. When we have read the Jātaka through no one will wonder at these sentiments.

In 1849 I had already commenced transcribing parts of the Jātaka, but I did not seriously take it up until I had finished my edition of the Dhammapada in 1855. The further I got into the book, the clearer I saw its importance, not only in a linguistic sense but also from a culture-historical point of view, and in order to awaken interest for it in the literary world I began publishing specimens of it in 1861. Professor Westergaard was not at first in favour of a complete edition, he would have preferred an analysis only. Perhaps he thought the undertaking beyond my abilities. Later on he altered his opinion and supported the work. It was however principally the encouragement I, from the very beginning, received from Professor A. Weber that kept up my courage. And when material failed me, it was especially the Rev. Subhūti's untiring perseverance in sending me a paper transcript in parts, and Colonel Duncan's splendid present of a complete Burmese copy of the Jātaka (at the instigation of Missionary C. H. Chard) that made it possible for me to finish my undertaking.

I now trust that the fact will not be overlooked, that I have had but little material to work from, also that when I began the study of Pāli, the language was nearly uncultivated. I therefore venture to hope for a mild criticism of this my work.

I. As is well known, a „Jātaka“ in the Jātaka Atthavaṇṇanā consists of four parts, viz. (see Jāt. I $\frac{136}{12}$) a) a Paccuppanna-vatthu, an incident from the time of the Gotama Buddha, that frames, as it were, and gives rise to Gotama Buddha telling an event of olden times, b) an Atīta-

vatthu which latter has originally been in verse, but afterwards been retold by G. B. partly in prose and partly in verse, with moral teaching in view. c) (J. I $\frac{411}{1}$) a Veyyākaraṇa or Commentary which elucidates both the tale and certain words in the metrical pieces, and ultimately d) a Samodhāna, a winding up of the story. The two last belong properly to the Paccuppannavatthu.

In the Paccuppannavatthu a number of books are quoted appertaining to the Tipiṭaka, it consequently belongs to the period following the Buddhistic canon's genesis, and is therefore doubtless an utterance of clerical tradition. The P. V. ends in J. 1—13 with „pākaṭam akāsi“, but in all the others with „atītam āhari“ (cfr. I. $\frac{154}{1}$). That the Nidānakathā is a part of the P. V., we must conclude, as it appears, from I $\frac{137}{16}$, and that the P. V. belongs to the Aṭṭhakathā (i. e. the Jātakaṭṭhakatthā I $\frac{62}{20}$) may be seen from the postscript of J. 77 which runs as follows:

„Parinibbute pana Bhagavati usabhā-rukkhādīni tīṇi padāni Aṭṭhakathaṁ āropetvā lābūnîti ādīni pañca (for pañca read ca) padāni ekaṁ gāthaṁ katvā Ekanipātapāliṁ āropesun ti“, i. e.

„When Bhagavat was dead the Council-holders put the three padas usabhā-rukkhā etc. into the Aṭṭhakathā (see p. 336), and made lāpūni and the other padas into one gāthā and put it into the verses (Pāli) of the Ekanipāta.

So the Aṭṭhakathā and its translation into Pāli (Jātakassa Atthavaṇṇanā) begin with: Sā panâyaṁ Jātakassa Atthavaṇṇanā, see vol. I p. 2.

As a contrast to Aṭṭhakathā, Pāli is often mentioned by which is understood the verses both in the present Jātaka and in the Singhalese Aṭṭhakathā on which it is founded. Thus when it is said in J. I $\frac{488}{28}$: pāliyaṁ pana phalaṁ pāpetîti likhanti taṁ vyañjanaṁ Aṭṭhakathāya n' atthi, we must by this understand „in the verses (pāli) of the Aṭṭhakathā“, likewise in II $\frac{241}{17}$ $\frac{292}{4}$, VI $\frac{86}{26}$ $\frac{279}{29}$; sometimes Potthakā (IV $\frac{223}{22}$ V $\frac{95}{6}$) and Pālipotthakā (VI $\frac{543}{27}$) are used, as it seems, with the same meaning as Pāli.

In the **Atītavatthu** we have the oldest element of the Jātaka. The tale of the A. V. is founded on an ancient story, originally composed in verse, from which Gotama Buddha quotes sometimes single verses sometimes more. We have here an entire parallel to many of the Icelandic Saga-works which are also built up on the old lays of the Bards. That G. B. himself is not the author of these werses, is most clearly seen from the later Jātakas, the verses of which in many places say the same as has just been told in prose. It would indeed be ridiculous to suppose that G. B. should have exerted himself to express in poetry and even in old language what he had just said in prose. No, he only affirms what he has said in prose by quotations from the poem on which his tale is founded. In many instances he does not even convert the old song into prose, but lets the tale go on in the very words of the song, only now and then putting in some explanatory remarks, see f. ex. II $\frac{367}{2\text{-}10}$, III.839, IV,504, V.514; VI $\frac{188}{19\text{-}29}$; 220,28-221,19; 485,19-12; 513,17-26; 548,1-10, 557,2-8 etc. Compare this with what I have said in my edition of the Sutta-Nipāta p. VII—VIII. It is also worth noticing certain recurring phrases which seem to point to our having here before us fragments of old popular epic poetry, f. ex. kacci vo kusalaṁ VI $\frac{584}{11}$ $\frac{532}{14}$ cfr. Mahābhārata (Calcutta edition) XII,13727; see further VI $\frac{25}{14}$ foll. $\frac{43}{13}$ $\frac{46}{22}$ $\frac{54}{27}$ $\frac{578}{5}$ $\frac{579}{29}$ $\frac{508}{3}$, V $\frac{258}{28}$ $\frac{323}{16}$ VI $\frac{23}{3}$.

That the Atītavatthu is the oldest part of the Jātaka may be clearly seen from the **language of the Pāli Verses**, as in these we find many peculiarities, especially old forms which do not occur in the prosaic Pāli, and some of which point to the north-west of India, they being found in the Vedas. A few of them are due to the metre. I shall make a note of he following:

1. A **vowel** may be made long, f. ex. āraho VI $\frac{164}{17}$ $\frac{180}{18}$, anūdake VI $\frac{189}{11}$, khaṇāsi IV $\frac{46}{10}$, setī III $\frac{193}{1}$ $\frac{347}{15}$, satām iva III $\frac{357}{18}$, ivā III $\frac{530}{12}$, or short: attanaṁ III $\frac{442}{6}$, pāsamha IV $\frac{419}{21}$, akataññuna dubbhinā IV $\frac{41}{28}$, vijanahi VI $\frac{190}{4}$, disva III $\frac{296}{27}$ $\frac{460}{2}$, pasavetva VI $\frac{111}{15}$, and a half-vowel may be

dissolved: tvaṁ becomes tuvaṁ IV $\frac{48}{5}$, daṭṭhu = S. dṛṣṭvā V $\frac{249}{7}$ cfr. IV $\frac{192}{6}$; e becomes y: ky-āhaṁ = ke ahaṁ III $\frac{206}{21}$ and o v or uv: sv-āyaṁ = so ayaṁ V $\frac{340}{6}$, kuvidha = ko idha V $\frac{287}{23}$.

2. A consonant may be omitted: jaggato for jagganto III $\frac{450}{10}$, dakkhisāma for -issāma III $\frac{99}{7}$, dukhaṁ for dukkhaṁ II $\frac{223}{12}$, or inserted: Añjanaṁvanaṁ III $\frac{372}{5}$, varaṁdhanena VI $\frac{273}{4}$, also in the sandhi-combination, f. ex. ya-d-esamāna IV $\frac{347}{13}$, sattiyā-m-api IV $\frac{416}{26}$, ..kiṇṇa-m-antare for ..kiṇṇā III $\frac{529}{11}$, VI $\frac{248}{18}$, na-y-ime IV $\frac{252}{16}$, VI $\frac{63}{18}$, pāṇa-r-iv' ettha rakkhitā for pāṇā III $\frac{580}{9}$, jīva-r-eva for jīvo III $\frac{464}{17}$, jalanta-r-iva for jalantaṁ V $\frac{322}{2}$ yay-ime VI $\frac{106}{26.33}$.

3. Anusvāra may be dropped: mayha for mayhaṁ V $\frac{23}{4.8}$, corāna for corānaṁ I $\frac{188}{9}$, together with the preceding a: kākān' asmāka ñātinaṁ I $\frac{186}{11}$, yes' āyaṁ IV $\frac{453}{17}$, mayh' etaṁ V $\frac{340}{7}$.

4. In the declension of words I mention: kuṭṭhuṁ va III $\frac{114}{6}$, sūciṁ III $\frac{284}{1}$ cfr. Dhammapada p. 287, māyā = māyāya VI $\frac{210}{24}$, pitus sataṁ III $\frac{484}{24}$, mātuc ca IV $\frac{451}{21}$, bhattur atthe II $\frac{398}{15}$, Bārāṇassaṁ for Bārāṇasiyaṁ II $\frac{435}{14}$ V $\frac{68}{28}$, rukkhāse III $\frac{399}{1}$, dhanuggahāse V $\frac{486}{20}$; padasā, balasā, kāmasā etc. III $\frac{407}{19}$, II $\frac{60}{9}$, VI $\frac{182}{14}$, are I suppose adverbial forms originating in the Sanskritic -ças. Tvaṁmātarā = te mātarā IV $\frac{48}{7}$.

5. In the conjugation: ñāmi = jānāmi VI $\frac{82}{28}$, pūrenti = pūriyanti V $\frac{450}{10}$, saṁsaraṁ for saṁsarantā I $\frac{44}{v.252}$, gantā for gantāro V $\frac{270}{12}$, bhātha for bhāyatha I $\frac{26}{24}$, hañchati IV $\frac{102}{9}$, gañchisi, V $\frac{183}{27}$, VI $\frac{62}{11}$, āgañchuṁ IV $\frac{451}{19}$, jānitaye IV $\frac{463}{9}$, jagghitāye III $\frac{226}{10}$, pucchitāye V $\frac{137}{6}$, khāditāye V $\frac{33}{7}$, kātave V $\frac{318}{17}$, padātave I $\frac{190}{3}$, nidhetaye III $\frac{17}{6}$, gantave IV $\frac{222}{1}$, pamuttave IV $\frac{337}{21}$, padahitvāna I $\frac{16}{2}$, hātūna IV $\frac{280}{17}$, paribhuñjiyāna V $\frac{505}{28}$, anumodiyānaṁ = 'anumoditvā V $\frac{143}{15}$, adhiyānaṁ V $\frac{451}{9}$.

6. Na-kāro upamāne, na = as, like V $\frac{341}{19}$. A as affirmative particle: ahāpita = hāpita V $\frac{159}{15}$, adūsema = dussit' amha

VI $\frac{143}{2}$, cfr. S. B. E. X, S. N. XI: apucchasi; accasara = atisara IV $\frac{6}{12}$, vyavajanti V $\frac{82}{5}$.

That the Atītavatthu contains the oldest part of the book, is also clear when we look at the scenes of the tales.

In the Atītavatthu-tales the scene is laid:

428 times in Kāsiraṭṭha (Bārāṇasī)
25 — in Gandhāraraṭṭha (Takkasilā)
9 — in Kururaṭṭha (Kampilla, Indapattanagara, Uttarapañcālanagara)
7 — in Magadharaṭṭha (Rājagaha)
3 — in Siviraṭṭha (Ariṭṭhapuranagara, Jetuttaranagara)
3 — in Kosalaraṭṭha (Sāvatthī, Sākala)
twice in Bharuraṭṭha
twice in Kāliṅgaraṭṭha (Dantapuranagara)
twice in Vaṁsaraṭṭha (Kosambī)
once in Sovīraraṭṭha (Roruvanagara)
once in Mahiṁsakaraṭṭha (Sakulanagara)
once in Mallaraṭṭha (Kusāvatī)
once in Serivaraṭṭha
once in Tambapaṇṇidīpa
once in Avantiraṭṭha (Ujjenī)
once in Videharaṭṭha (Mithilā)
once in Uttarāpatha
once in Himavanta (Chaddantadaha)
once in Kampillaraṭṭha (Uttarapañcālanagara) cfr. Kururaṭṭha supra.

In the Paccuppannavatthu-tales the scene is laid:

428 times in the Kosala-
58 — in the Magadha-
4 — in the Sākiya-
3 — in the Vaṁsa-
twice in the Licchavī
twice in the Malla-
once in the Sumbha-
once in the Bhagga-

once in the Kāsi-
once in the Koliya-
once in the Videha-

In these two lists the following names are in common:

Kāsiraṭṭha occurs as the scene of the tale			in the P. V. once
			in the A. V. 428 times
Magadha-	—	—	in the P. V. 58
			in the A. V. 7
Videha-	—	—	in the P. V once
			in the A. V. once
Malla-	—	—	in the P. V. twice
			in the A. V. once
Kosala-	—	—	in the P. V. 428 times
			in the A. V. 3 times
Vaṁsa-			in the P. V. 3 times
			in the A. V. twice

But the following are only to be found in the P. V.

Licchavī	twice
Sākiya-	4 times
Sumbha-	once
Bhagga-	once
Koliya-	once

and the following only in the A. V.:

Gandhāra-	25 times
Kuru-	9 times
Sivi-	3 times
Sovīra-	once
Mahiṁsaka-	once
Seriva-	once
Bharu-	twice
Tambapaṇṇidīpa	once
Kāliñga-	twice
Avanti-	once
Uttarāpatha	once
Himavanta	once

That is to say: The tales of the Atītavatthu play mostly in the northern and western part of India, and the tales of the Paccuppannavatthu principally in the eastern India. In other words: the Atītavatthu is the oldest element of the Jātaka. This seems especially to be evident from the tales in which the Takkasilā is mentioned as a University-town to which young men resorted from Bārāṇasī and other easterly cities to study the three Vedas and acquire every sort of accomplishment under the guidance of a renowned master. (See the Index under Takkasilā).

The Paccuppannavatthu and the Atītavatthu together with the Veyyākaraṇa and the Samodhāna then make up the Jātaka-Aṭṭhakathā (I $\frac{62}{20}$) that was translated into Singhalese with the exception of the verses which were left in the original Pāli; and this Singhalese Jātaka-Aṭṭhakathā has later been re-translated into Pāli under the name of Jātakassa Atthavaṇṇanā or Jātakass' Atthavaṇṇanā (see I $\frac{1}{20}$ $\frac{2}{1}$, VI $\frac{594}{2}$, V $\frac{418}{4}$) which is the Jātaka that now lies before us and begins at page 2 of the first volume.

That the prosaic part of the Atītavatthu belongs to the old Jātaka is quite clear from the fact that the verses would be thoroughly unintelligible without it.

It may be doubted whether the Introductory Verses at p. 1, although they are to be found both in C and B, originally belong to the Jātakassa Atthavaṇṇanā, as they do not appear in S which has quite a different Introduction (see vol. IV) and only agrees with C and B from the beginning of p. 2: Sā panâyaṁ Jātakassa Atthavaṇṇanā. If we suppose that they are part of the J. A. then the author of it has been called upon by three persons viz. Atthadassin, Buddhamitta and Buddhadeva to write it.

II. But who is the Author? To be sure, we are told by the writer of the Gantha-Vaṁsa (see Journal of the P. T. Soc. 1886 p. 59) that Buddhaghosa is the author, but on this you can scarcely rely. It is certain that Buddhaghosa has written Visuddhimagga, Sumañgalavilāsinī, Papañcasūdanī, Sā-

ratthappakāsinī, Manorathapūraṇī and Samantapāsādikā, for this clearly appears from the Introductory Verses to these commentaries, but that he, besides these voluminous works, should have written six others equally large whose author he is supposed to be, is very incredible, especially if he only stayed three years in Ceylon, and was not barely a translator, but an independent writer.

Further, it is not granted either, that the Buddhamitta who is spoken of in the Introductory Verses of the Jātaka-Atthavaṇṇanā, is the same with the one that is mentioned in the Samantapāsādikā and the Papañcasūdanī, this one being more likely to be identical with the Buddhamitta that, according to Vasilief's Bouddhisme p. 218 lived „vers la neuf-centième année après la mort de Bouddha" and consequently was a contemporary of Buddhaghosa. This last mentioned Buddhamitta, further, may be the same with the one who is mentioned as having, in the time of Kumāragupta. Samvat 126 erected a Statue of Buddha. (Cfr. Westergaard's Indiske Kejserhuse p. 108, and A. Cunningham's Archæol. Survey of India X p. 7).

III. That the original Pāli Aṭṭhakathā (see Index) = Jātaka-Aṭṭhakathā (I $\frac{62}{20}$) which was translated into Singhalese, already has existed as a Book at the time when the Saṅgītikārakas made the above-mentioned transposition (see supra p. III) seems evident.

IV. The now existing Jātakassa Atthavaṇṇanā presents itself partly as a recast of the Jātaka-Aṭṭhakathā, an earlier arrangement of the stuff being kept formally but having in reality been altered, while several, formerly independent, Jātakas have been incorporated in others. We find namely that 12 (110. 111. 112. 170. 192. 350. 364. 452. 471. 500. 508. 517.) from their original place have been transferred to 546 Mahā-Ummagga-, 2 (341. 464) to 536 Kuṇāla-, 1 (441) to 546 Vidhura-, and 1 (470) to 535 Sudhābhojana-; consequently, when we subtract these 16 from the current statement of 550, we only get 534, but formally there are 547 according to the older redaction. In this both C and B agree. It would be of interest to learn what position the Siamese Jātaka holds in regard to

C and B, if, on the whole, a complete copy nowadays exists in Siam.

V. The *Buddhist Canon* is mentioned in the Jātaka under three names: *Tīṇi Piṭakāni*, *Piṭakattaya* and *Tepiṭaka Buddhavacana* (see for these names the Index).

And if we can depend upon the statement in J. II $\frac{259}{16}$ of the following import:

„Tadā kira pañcasatā brāhmaṇā tiṇṇaṁ vedānaṁ pāragū sāsane pubbajitvā Tīṇi Piṭakāni uggaṇhitvā mānamadamattā hutvā 'Sammāsambuddho pi Tīṇ' eva Piṭakāni jānāti, mayam pi tāni jānāma, evaṁ sante kiṁ tassa amhehi nānākaraṇan' ti Buddhupatthānaṁ na gacchanti i. e.

„At that time five hundred Brāhmaṇas who where perfect in the three Vedas, and had embraced the doctrine (of the Buddha) and acquired the three Piṭakas, were seized with the madness of pride and said: „*Sammāsambuddha, to be sure, knows the three Piṭakas*, but we too know them, in what then consists the difference between him and us", so thinking they do not go and serve Buddha,

then the *Tipiṭaka must have existed at the time of Gotama Buddha*, and G. B. would consequently, like his antagonist Devadatta (II $\frac{438}{18}$), have been *Tipiṭaka-dhara*, one who knows the three Piṭakas. Compare with this J. I $\frac{119}{17}$, II $\frac{248}{7}$: „āvuso Devadatta, Sammāsambuddho tuyhaṁ ācariyo, *tvaṁ S-sambuddhaṁ nissāya Tīṇi Piṭakāni uggaṇhi*"; and the beginning of the Commentary to Dhammapada vv. 19—20: Bahum pi ce ti. Imaṁ dhammadesanaṁ Satthā Jetavane viharanto dve sahāyake ārabbha kathesi. Sāvatthivāsino hi dve kulaputtā naṁ sahāya (pahāya?) vihāraṁ gantvā Satthu dhammadesanaṁ sutvā kāme pahāya sāsane uraṁ datvā pabbajitā pañcavassāni ācariyaupajjhāyānaṁ santike vasitvā Satthāraṁ upasaṁkamitvā sāsane dhuraṁ pucchitvā vipassanādhurañ ca ganthadhurañ ca vitthārato sutvā eko tāva „ahaṁ bhante mahallakakāle pabbajito *na sakkhissāmi ganthadhuraṁ pūretuṁ* vipassanādhuraṁ pana pūressāmîti" yāva ārahattā vipassanaṁ kathāpetvā ghaṭento vāyamanto saha paṭisambhidāhi arahattaṁ pāpuṇi, itaro „*ahaṁ*

ganthadhuraṁ pūressāmîti“ anukkamena Tepiṭakaṁ Buddhavacanaṁ uggaṇhitvā gatagatatthāne dhammaṁ kathesi ... „kiṁ pana tumhehi tassa santike gahitaṁ, kiṁ Dīghanikāyādīsu aññataro nikāyo, Tīsu Piṭakesu ekaṁ piṭakan“ ti vatvā catuppadikam pi gāthaṁ na jānāti etc. Mark further Alwis' quotation from Vibhanga âtuvā in his Introd. to Kachchāyana's Grammar p. V: Sammāsambuddho pi tepiṭakan Buddhavachanan Tantin āropento Māgadhībhāsāyeva āropesi 'Buddha who rendered his (?) tepiṭaka words into Tanti (or tantra or doctrines) did so by means of the Māgadhi language'.

That the Tipiṭaka has existed before Gotama Buddha, even long before at the time of Koṇḍañña-Buddha, would also result from the Nidānakathā I $\frac{30}{10}$, where we are told that the king Vijitāvin mastered the three Piṭakas; likewise from I $\frac{41}{1}$ $\frac{48}{19}$ and IV $\frac{37}{7}$. So it will be understood how we already in the Atītavatthu (II $\frac{147}{2}$) occasionally meet with the formula: appamāṇo Buddho, appamāṇo Dhammo, appamāṇo Saṁgho, this Buddha being of course the Buddha of the time and not Gotama Buddha.

And perhaps in time we may find out that several of the anterior, so-called mythical, Buddhas have been real historical persons; one of them at least has proved to be so, since a stūpa was erected to him, and Asoka worshipped before it and restored it. (See Bühler in the Academy 1895, 27. April p. 360). On the whole, I think we must admit that such a complicated system as that of Gotama Buddha's is scarcely one man's work, but must indeed have had its forerunners. And that a large old poetic literature in Pāli has existed before Gotama Buddha is proved by the many identical fragments of verses that recur in different Jātakas, in fact in all Pāli books,, and seem to have been common property at the time; compare below Dr. Andersen's List of Parallel Verses.

VI. In the Jātaka to write is called likh. Lekha means a streak, a line, writing, and the Indians wrote on a paṇṇa or a paṭṭa. An epistle is called paṇṇa, and a letter akkhara. Examples: imaṁ gāthaṁ paṇṇe likhitvā II $\frac{174}{24}$, IV $\frac{55}{17}$; tena hi likhathā 'ti suvaṇṇapaṭṭe likhāpesi II $\frac{372}{22}$, IV $\frac{7}{20}$ $\frac{488}{16}$; jātihiñ-

gulakena bhittiyā akkharāni likhitvā V $\frac{116}{9}$ $\frac{487}{24}$, IV $\frac{335}{20}$; paṇṇākārena saddhiṁ paṇṇāni pahiṇiṁsu V $\frac{458}{14}$; pāsāṇe lekhaṁ khananto V $\frac{149}{13}$ $\frac{116}{9}$ $\frac{487}{24}$.

Lipi that appears in the Inscriptions of Asoka, is not to be found in the Jātaka and is no doubt a loan from the Persians.

I cannot conclude this Postscriptum without especially thanking the *Berlin Academy of Sciences* for its repeated liberality in granting a sum towards the printing of this last volume of the Jātaka.

Finally I have to thank Mr. P. C. Madsen, the compositor, for the care and attention with which he for the space of twenty years has worked at this not very easy task.

Kopenhagen 20. February 1897.

V. Fausbøll.

PREFACE.

On beginning this Index to the Jātaka, four years ago, it was first my intention to give an index of both names and matter. But I have altered this plan since the appearance of the English translation published by Prof. Cowell. In this translation we have not only a short account of the contents of the tales, but a complete index has been held in prospect, when the work is finished. I have therefore particularly confined my work to proper names and Gāthās. In reality I think that indexes to proper names and verses in Pāli literature are at present of much greater consequence than a new Pāli Dictionary. Prof. E. Müller's Index of proper names published in J. P. T. S. is, it is true, of great importance, and I have myself derived much benefit from it, but it is clear that after a space of nine years it cannot longer be satisfactory. I therefore hope that the present index will be a considerable step forward. My plan has been to collect all places where the names occur. How far I have been fortunate in this respect, the use of the book will show. The names are arranged alphabetically according to the Pāli Alphabet, and the words of the text itself are everywhere, as far os possible, employed in the explanations; my own additions are marked (—). The index refers to the six volumes marked I—VI, and each place is indicated page and line. Only quotations from Nidānakathā are separately designated by the letter N. In accordance with the now published edition I have tried to introduce a further denotion as to whether the quotations are

from the Jātaka-text itself, from the frame story, or the commentary, whereas the quotations from the commentary are marked with (—) enclosing the number of line, whilst quotations from the principal text are marked with *. I admit that it would have been of interest to have had a special mark for all quotations from the verses, but the fear of making the whole too complicated has prevented me doing so. Beside the proper names are added all names of tales[1]) or portions of the work and titles of other Pāli works quoted. Amongst the number of references to passages in the Jātaka itself, many of course are incorrect, in such cases I have exerted myself to point out the one really meant. I will here merely give an example: Vol. IV 360.24 we have the following quotation „Aṭṭhanipāte Sucirajātake". There is however no tale with this title in the whole Jātaka. The only way of finding out what is referred to is the word „asadisadānaṁ". which shortly mentions the subject of the introductory tale. Thereby is found in Aṭṭhanipāta Ādittajātaka, and attention is directed besides to Jāt. (499), where it is clear the same quotation appears again in the form of „Aṭṭhanipāte Sovīrajātake". Neither is there any Sovīrajātaka, but when one gets accustomed to the different ways in which the tales have come by their names in the last redaction of the text, it is easy to be seen that the name Sovīrajātaka must be the right reading, as Ādittajātaka begins just with the words „atīte Sovīraraṭṭhe". Sucira must therefore be a misscript for Sovīra. Vidūra-jāt. (Cod. B) is doubtless Vidhūra-jāt. or another name for Dhūmakārijāt. (413). Here is consequently a confounding of the Atītavatthu and the Paccuppanna-vatthu. On the other hand the Birman variation of Sovīra IV 401 is Sivira (cfr. III 470 Sivirathe B), which also implies that Sucira is a perversion.

The importance of having the words of the Paccupannavatthu, pointing out the subject of the tale, included in the index, may thus be seen; I have therefore unhesitatingly introduced them in alphabetical order with the proper names, for it is practical to

[1]) The numbers of the tales are always marked with (—).

have as much as possible in one list, and several of them are proper names.

The titles of the stories are in most cases formed in either of the following ways: 1) the Jātaka is called after the hero, generally Bodhisatta, but also sometimes after some other person taking part in the tale, 2) the title can be formed according to the first Gāthā, but in certain cases after the prose beginning. The same methods may be seen in the titles of the Jātakas that are preserved in the Bharhut-Inscriptions. For instance that Mahāummagga-jātaka is called Yavamajhakiyaṁ, agrees very well with our text, that VI 331,1 is as follows: „Mithilāyaṁ.... pācīnayavamajjhake Sirivaḍḍhako nāma seṭṭhi ahosi". Ruru-jāt. is named after Bo. in the text, but on the Stūpa we find Miga-jāt. after the first Gāthā. Jāt. (62) is, as we know, likewise named on the Stūpa after the opening words in the first Gāthā: yaṁ brāhmaṇo etc. Nacca-jāt. is named after an important occurrence in the tale (the peacock's dance), but the Stūpa has Haṁsa-jāt. after Bo. At the beginning of Bhallāṭiya-jāt. (504) prose and verse are much the same: Bhallāṭiyo nāma ahosi rājā; the Stūpa here has Kinnara-jāt. This seems to infer that we cannot from the titles draw any direct conclusion as to the original form of the tales. I do not think it right to assert, that the Jātakas have originally only existed in metre. As these tales have been represented at an early period under the form of reliefs, they must have been widely circulated and well known, and have doubtless also been early narrated in prose. That great parts of the present redaction are selected from longer poems in narrative style, there is little reason to doubt, but at the time they were first related as Jatākas (i. e. stories of Buddha's earlier existences), they may very well have been somewhat in their present shape. For closer examination of such problems it is therefore of importance to have a list of all the verses that occur in more than one place. This I have striven to do in Index III, which not only contains an alphabetical list of the beginnings of those Gāthās that are to be found repeated in their entire length, but also several recurring parts

of Gāthās, as far as I can make out[1]). Prof. Franke's opinion[2]) of the verses in the Jāt. seems to be confirmed here in several points. A good example of this is given in the verses in Jāt. (262) and (263) which we refind in succession vol. IV 471 (cfr. V 451). Still I do not think that we can safely admit a poetical „Ur-Jātaka", even if we allow that the prose in the Atītavatthu on the whole shews evidence of editorship. I shall not however enter closer into the question here; what has been most important to me was that this index should follow as quickly as possible on the completion of the text, and I hope it may deserve some appreciation and a lenient criticism of its deficiencies that it is now, in less than a year's time, presented to the public. One result of the hasty preparation, for which I beg indulgence, is the rather long list of additions and corrections.

In reference to Index I I would further remark that, as it first of all is an index to the present edition, I have, from principle, not voluntarily corrected the text which is given by the editor; the corrections I have ventured to make are therefore few. I here mention a couple of examples of incorrect names. Vol. IV 343 speaks of two Theras Mantidatta and Dhanuggahatissa. These names can be shortened to Datta and Tissa, which may be seen from II 403, where the same tale occurs; but instead of Datta the Singhalese text has Utta. This last mentioned name is undoubtedly false, as B has the form Datta, and the signs for „u" and „da", in Singhalese might easily be mistaken. In accordance with this I have also understood „mitto" and „datto" IV 478,27 as proper names of undefined persons. I avail myself of the opportunity here offered, of correcting a mistake which unfortunately has crept into Chalmer's translation of Vol. I p. 230. The Pāli Text (Jāt. I 391,21) has the following: »Sāriputtatthero Nālagāmake jāto varake pari-

[1] I have prepared a complete index of all the verses, but have refrained from printing the whole of it, as it would be too voluminous; still I hope to be able, on another occasion, to prepare an index of the parallel verses in the Jātaka & the rest of Pāli literature.

[2] Anzeige von Gurupūjākaumudī, Bezz. Beitr. 1897 p. 291 ff.

nibbāyi", which is rendered: „The Elder S., who was born in Nāla village, died at Varaka". Here, a town of the name of Varaka figures, but it is a delusion. The mistake is brought about through an insignificant misprint: it ought to be „jātovarake", as in V 125.21 where the same passage occurs. The word is formed of jāta + ovaraka (birth-room, cfr. jātabhūmi), and the passage is to be translated thus: „S. died in Nālagāmaka in the same room, he was born in".

Of deviating readings I have taken several, as far as they appeared to me to be of importance, particularly the more uncommon names. On the other hand I have left out the number of epithets Bodhisatta, Mahāsatta, Tathāgatha etc., as they seem to me unnecessary; still I have in the article Bodhisatta given an alphabetical list of all his names and existences. I have adopted a simpler method with the names Bārāṇasī and Brahmadatta, merely mentioning vol. & page. In solitary cases (f. ex. Vedā) I have only selected a few places and notified this by adding „etc.".

The editor has in many instances in the text and notes added parallels from other works (especially Dhammapada). These quotations are, although not exhaustive, still of great importance, and I have considered it useful to give a list of them in Index IV.

In conclusion I wish to thank Prof. Fausbøll, my teacher and guide of many years standing, in grateful acknowledgement of the aid he has rendered me throughout the whole of my work. Our deceased countryman V. Trenckner also deserves to be mentioned here: his copy of the printed text and his transcript have, in not a few places, been of much use to me.

I must address a special acknowledgement to the Directors of the Carlsberg Fund, who munificently, have granted me pecuniary support, which has enabled me to devote so much of my beforehand fully occupied time to this work.

Kopenhagen, May 1897.

D. Andersen.

I

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Bodhikumāra, putto Udenassa rañño III 157.23. 24. 158,4. 161,27.

Bodhisatta [in the times of the former Buddhas] =
- Ajito brāhmaṇo, Sobhita-Buddhassa kāle N 35,16.
- Atidevo brāhmaṇo, Revata-Buddhassa kāle N 35,3.
- Atulo nāgarājā, Sumana-Buddhassa kāle N 34,17. — Vipassi-Buddhassa kāle N 41,12.
- Arindamo rājā, Sikhi-Buddhassa kāle N 41,25.
- isi, Nārada-Buddhassa kāle N 37.2.
- Uttaro māṇavo, Sumedha-Buddhassa kāle N 37,31.
- Kassapo maṇavo, Piyadassi-Buddhassa kāle N 38,30.
- Khemo rājā, Kakusandha-Buddhassa kāle N 42,21.
- cakkavatti-rājā, Sujāta-Buddhassa kāla N 38,12.
- Jaṭilo Mahāraṭṭhiyo, Padumuttara-Buddhassa kāle N 37,16.
- Jotipālo māṇavo, Kassapa-Buddhassa kāle N 43,16.
- Pabbato rājā, Koṇāgamana-Buddhassa kāle N 43,3.
- Maṅgalo tāpaso, Siddhattha-Buddhassa kāle N 40,5.
- yakkhasenāpati, Anomadassi-Buddhassa kāle N 35,30.
- Vijitāvī khattiyo, Phussa-Buddhassa kāle N 40,31. — cakkavattī, Koṇḍañña-Buddhassa kāle N 30,6.
- Sakko devarājā, Dhammadassi-Buddhassa kāle N 30,23.
- sīho, Paduma-Buddhassa kāle N 36,15.
- Sujāto khattiyo, Tissa-Buddhassa kāle N 40,18.
- Sudassano rājā, Vessabhu-Buddhassa kāle N 42,7.
- Sumedha-tāpaso, Dīpaṁkara-Buddhassa kāle N 15,16.
- Suruci brāhmaṇo, Maṅgala-Buddhassa kāle N 32,2.
- Susīmo mahiddhikatāpaso Atthadassi-Buddhassa kāle N 39,11.

Bodhisatta, [in the Jātakas] =
- Akitti brāhmaṇo (480).
- akkhadhutto (91).

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Mahāpatāpa, rājā Bārāṇasiyaṁ, pitā Bodhisattassa III 178,19*. 179,16* (20). 180*,7. 12. 18. — Mahāpatāpano V 113 (32).

Mahāpadāna N 59,8.

Mahāpaduma-kumāra, = Padumakumāro (Bodhisatto) IV 191*,16. 25. 194*,4. 16.

Mahāpaduma-jātaka (472) IV 187—196. — I 437,4.

Mahāpanāda, putto Surucino[3], rājā Mithilāyaṁ Videharaṭṭhe II 333,4. 20. 23*. 334 (21. 22. 24). 335,3. — IV 323*,5. 20. 25. 324*,18. 25. 325*,3. 9. 12. (cfr. Panāda).

Mahāpanāda-jātaka (264) II 331—335. — IV 325,9*.

Mahāpanthaka, bhātā Cullapanthakassa I 115,3. 24. 116,22. 26. 29. 118,14. 119,13. 120,4. = Panthako I 114,33.

Mahāpalobhana-jātaka (507) IV 468—473. (cfr. Cullapalobhana-jāt. (263)).

Mahāpiṅgala, rājā Bārāṇasiyaṁ, pitā Bodhisattassa (= Devadatto) II 240*,10. 18. 21. 241,18*. (cfr. Piṅgala).

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Mahābodhi-maṇḍa IV 228,28. 229,23. 230,4. 232,20*. 233,2*. 235,29*. (cfr. Bodhi-maṇḍa).

Mahābrahman N 53,16. 68,26. 72,11. 17. — I 407,16 (= Bodhisatto). 473,28 (= Bo.). 474,23 (= Bo.) 494,7*. — II 43,27*. — III 359 (27). 362 (20. 31). — IV 175,2*. 245,6. 377*,12. 19. — VI 200,17*. 201 (20). 204 (17. 20). 205 (6). 210 (5). 216 (5. 18. 34). 486,17*. 528,22. — Mahābrahmāno (pl.) N 48,17. 52,28. — VI 72,17*. 241,32*. — Mahābrahma-bhariyā IV 378,19*. — Nārada-Mahābrahmā (Bo.) VI 242,4*. 255,11. — Vasi Mahābrahmā VI 201 (20). — Sahampati Mahābrahmā IV 245,9. (cfr. Brahman, Ghaṭīkāra, Nārada, Vasin).

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— VI 419 (11). 27*. 424,29*. 480,7*. 489 (32). 499, (19). 579,6 (9). (cfr. Sovīra-raṭṭha).
Siviraṭṭhavāsino VI 490 (31). 504 (9). = Sivī VI 480,29* (30). = Sivayo: IV 405,1* (6. 7). 411,28*. 412,7*. — VI 490,5*. 491*,13. 22. 492,3. 6. 8. 20. 23. 25. 33*. 493*,13. 19 (24). 495,15*. 515,25 (28). 516,27. 517,11. 528,4. Sivīhi: VI 533,2. 17 (21). Sivīnaṁ: IV 405,24*. 408,28. 411,4*. — V 223*,8. 10. 227 (2. 6). — VI 488*,4. 14. 489,15. 30 (32). 490*,26. 28. 491*,3. 7. 19. 499,8* (13). 16* (18). 502,16. 25. 28. 30. 33. 504,18. 505,17. 32*. 506,28. 508,29. 510,1. 515,7. 18. 516,18. 517,14. 525,5 (7). 545,5. 547,15. 22. 567,25. 570,10. 591,22. 25. 27. 592,11—17. 32. 593,20. — Sivikaññā (pl.) VI 502,6. 503 (24). 589,1.

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Sivī (= Sivi?), porāṇakarājā VI 251,16* (28).

Sivira-jātaka, see: Sovira-jātaka.

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Sīdantara, samuddo VI 125 (19—21. 24—26). (cfr. Sīdā-mahāsamudda).

Sīdā, nadī Uttarahimavante VI 100,3* (14. 17). 101 (14. 20. 23. 28).

Sīdā, mahāsamuddo VI 125 (8. 10). — Sīdantarā nagā (pabbatā) VI 125,5 (8). 15. (cfr. Sīdantara.)

Sīrisavatthu, see: Sirīsavatthu.

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Sumedha, Buddho N 37,27. 28. 38,3. 8. 44,7.

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Sumedha, (= Brahmadatto = Bo.) III 245,17 (19. 20). (read: sumedhaṁ?).

Sumedhakathā, N 2,28. 28,6.

Sumedhā, janiyā Dīpaṁkara-Buddhassa N 29,20.

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Seriva, kacchapuṭa-vāṇijo Seriva-raṭṭhe (= Bodhisatto) I 111,5*. — Serivavāṇijo (v. l. Seri-vāṇijo) I 111,2.

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Serivat, lola-kacchapuṭa-vāṇijo (= Devadatto) I 111,6*. 113,16 (23. 24).

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Soṇa, kūṭa-assa Bārāṇasi-rañño II 31*.24. 25. 32 (3. 4. 6–8). = Mahāsoṇo II 31*,1. 6. 16.

Soṇa, thero Kuraraghare VI 15 (12) (Kuraraghariya-Soṇatthero).

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Soṇananda-jātaka, see: Sona-Nanda-jātaka.

Soṇarukkha, bodhi Paduma-Buddhassa N 36,27.

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Soṇuttara, see: Sonuttara.

Sotumbarā nadī VI 507,8 (21).

Sotthija, upaṭṭhāko Koṇāgamana-Buddhassa N 43,9.

Sotthiya, tiṇahārako N 70,30.

Sotthiya, seṭṭhi Vessabhussa Bhagavato kāle N 94,14.

Sotthivati-nagara, Cetiyaraṭṭhe (v. l. B Sāvatthiya-nagara) III 454,19*.

Sotthisena, rājā Bārāṇasiyaṁ, putto Brahmadattassa V 88*,16. 20. 89,7*. 90,5*. 93 (8). 24*. 94,19*. 95*,9. 12. 18. 97,18. 98,19.

Sona-kumāra, paṇḍito, brāhmaṇaputto Bārāṇasiyaṁ (= Bodhi-

H.

II

ALPHABETICAL LIST

OF

ALL THE INTRODUCTORY GATHAS TO THE JATAKAS.

III

INDEX OF GĀTHĀS

OR PARTS OF GĀTHĀS WHICH MORE THAN ONCE OCCUR IN THE JĀTAKAS AND THE COMMENTARY.

Yo ca rājā addhammaṭṭho 18,180. (cfr. 19,103.)
Yo ca vantakāsāv' assa sīlesu 2,141. — 16,123.
Yo cajetha mahārāja bhattāraṁ 22,1628. 1629.
Yo taṁ (te) vissāsaye tāta vissāsañ ca 4,186. – 9,81.
Yo te (me) kato saṅgaro brāhmaṇena 21,404. 405. (cfr. 16,69. 70. — 21,398. 420.)
Yo disvā bhikkhuṁ caraṇūpapannaṁ 6,112. 113.
Yo dukkhaphuṭṭhāya bhaveyya tāṇaṁ 1,101. — 2,133.
Yo pahaṭṭhena cittena 1,55. (cfr. 1,54.)
Yo pubbe katakalyāṇo 1,89. — 7,102–3. (cfr. 4,8.)
Yo maṁ pure paccudeti araññe 7,105. (cfr. 22,2236.)
Yo mātaraṁ pitaraṁ vā 10,72–73. (cfr. 22,398–99.)
Yo m' issaro tattha ahosi rājā 22,1399. 1423.
Yo yācataṁ gatī āsi savantīnaṁ 22,1990. 2340.
Yo yācataṁ patiṭṭhâsi bhūtānaṁ 22,1989. 2339.
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Rañño 'haṁ pahito dūto 16,145. 149. 153. 171.
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Rattimhi corā khādanti 16,319. 324. 328. 333. 338.
Ramassu bhikkhācariyāya putta 15,216. (cfr. 17,84.)
Rāgo rajo na ca pana reṇu vuccati I 117,30. (cfr. I 118,2.)
Rājaputtī ca no mātā rājaputto ca no pitā 22,2227. 2350. (cfr. 2349.)
Rājā apucchi (avoca) Vidhūraṁ 7,128. — 14,222.
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Rājā ca pabbajjam arocayittha 15,314–16.
Rājā ca paṭhaviṁ sabbaṁ sasamuddaṁ 21,340. (cfr. 12,29.)
Rājā pasayha paṭhaviṁ vijetvā 12,29. (cfr. 21,340.)
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